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INTRODUCTION

ĀĪĀĪĀ æ äŌāī Ūāī ÑŌæāā ÇāṢÑīā

“Verily we have revealed the Remembrance (Qur’an) and indeed we are its protectors.” (Al-Qur’an)

All praise is due to Allah Ta’ala alone for the priceless bounty of the Qur’an-al-Kareem. May our lives be sacrificed for the Glorious Qur’an. Hence those who have been especially chosen by Allah Ta’ala as a means to protect and safeguard His pure Book are extremely fortunate indeed. These special people are the *Huffaz* (plural of *Hafiz*). They are a manifestation of Allah Ta’ala’s Majesty and Power, that Allah Ta’ala showered His mercy upon them and enabled them to commit the Glorious Qur’an to memory. Memorising a book as voluminous as the Qur’an-al-Kareem is indeed a miracle — a miracle of the Qur’an which Allah Ta’ala has made manifest through His special servants.

In the present times we are extremely fortunate that we have many *Huffaz* in our communities, unlike the situation a few decades ago when *Huffaz* had to be brought from far away places to perform the *Taraweeh Salaah*. It could be safely said that at this present moment more than a thousand students are engaged in the memorising of the Qur’an in South Africa only, let alone the rest of the world. These students will tomorrow be leading the *Taraweeh Salaah* in various places. Unfortunately many do not fully realize the tremendous responsibility that this task entails. This concise booklet is a feeble attempt to highlight to our young *Huffaz* their own status as well as the responsibility that lies on their shoulders.

May Allah Ta’ala accept this humble effort and due to His sheer grace and mercy may He make it beneficial to the readers. Aameen. The *Ulama-e-Kiraam* who may peruse through this booklet are requested to kindly point out any errors or inaccuracies so that these could be rectified in the

Bismihi Ta'ala

Most Honoured Hafizul Qur'an

Assalamu Alaikum Warahmatullahi Wabarakatuhu

PRICELESS TREASURE

All praise be to Allah Ta'ala! Salutations be upon our most beloved Rasulullah (*Sallallahu Alaihi Wasallam*). Indeed, how greatly Allah Ta'ala has blessed you. What a priceless treasure you have been granted. The entire world, together with all its wealth and riches, cannot match even one verse of the Qur'an you have in your heart, let alone the entire Qur'an. You have become a special person of Allah Ta'ala (a VIP in the true sense of the word) and a member of His "family." Rasulullah (*Sallallahu Alaihi Wasallam*) is reported to have said: "Verily Allah Ta'ala has family members among the people." "Who are his Family?" asked the Sahaaba (*Radhiallahu Anhum*). Rasulullah (*Sallallahu Alaihi Wasallam*) said: "The people of the Qur'an. They are the family of Allah and His special people!" (*Targheeb*). Thus you, dear *Hafiz*, have become a special person in the sight of Allah Ta'ala.

Furthermore, you are also among the BEST of people. This title comes to you from none other than our most beloved Rasulullah (*Sallallahu Alaihi Wasallam*), as he declared in the following *Hadith*: "The best among you is he who learns the Qur'an and teaches it" (*Tirmizi*).

INSIGNIFICANT WEALTH

Wallah! ... Wallah! The wealth in your bosom is more valuable than the sun, moon, the oceans and the entire universe. Those who own gold and diamond mines or oil wells have NOTHING, indeed nothing, compared to what you have in your heart. Hence when all the gold and diamond mines and all the oil wells of the world cannot compare to what you have, it is obvious that the one little

flashy car, or the tiny little “mansion”, or the few million rands are totally insignificant in comparison to the wealth of the Qur’an-al-Kareem that is in your heart. What a wealth! *Subhanallah!* What a gift! *Allahu Akbar!* All praise be to Allah Ta’ala in the Heavens and on the earth.

PARENTS HONOUR

Yes, you undoubtedly have the greatest treasure in your bosom. The reality of this treasure will truly become apparent in the Hereafter when, on the day of Judgement, the PARENTS of the *Hafiz* will be made to wear such crowns that will outshine the sun while the *Hafiz* himself will be permitted to intercede on behalf of ten sinful Believers from among his family members who were destined for *Jahannam*. Both these astounding virtues are mentioned in the following *Ahadith*:

1. “He who learns the Qur’an and **practices upon it**, his parents will be made to wear a crown on the day of *Qiyamah*, the brilliance of which will excel that of the sun even if the sun had been within your worldly houses. Hence, what do you think about the *Hafiz* himself who acts upon it?” (*Abu Dawood*).
2. Whoever reads the Qur’an and memorises it and he regards what it makes lawful as lawful and its unlawful as forbidden (i.e. he practices in accordance to the injunctions therein), Allah Ta’ala will admit him into *Jannah* and will accept his intercession on behalf of ten such persons of his family who were doomed to the fire of *Jahannam* (*Tirmizi*).

While the great virtues are evident from these *Ahadith*, nevertheless both virtues are subject to a precondition which is absolutely clear – the condition of practicing in accordance to the Qur’an-al-Kareem. Thus, these rewards are not for merely memorising the Qur’an. Rather, they are promised to the one who memorises the Qur’an and also acts in accordance to the injunctions therein.

SELECTED

Remember, the memorising of the Qur'an is only possible with the help and assistance of Allah Ta'ala. Allah Ta'ala selects who He wishes for the protection of His Pure Word (the Qur'an-al-Kareem). Many cherished the desire to become a *Hafiz*, but they passed on to their graves with that desire unfulfilled. Allah Ta'ala has specially selected YOU to receive this special favour and this great status. Hence it must be appreciated and its rights must be fulfilled.

KNOWLEDGE OF PROPHETHOOD

Considering the superior status of a *Hafiz*, Rasulullah (*Sallallahu Alaihi Wasallam*) has given special instructions to him to adopt a superior conduct. Hazrath Abdullah bin Amr (*Radhiallahu Anhu*) reports that Rasulullah (*Sallallahu Alaihi Wasallam*) said: "Whoever reads the Qur'an secures the knowledge of Prophethood between his ribs (in his bosom), though divine revelation is not revealed upon him. It does not befit the one endowed with the Qur'an that he be indignant (angry) with those that are in anger, nor should he indulge in any act of ignorance with those who are ignorant, while the Qur'an is there in his bosom" (*Haakim*).

TRUE HAFIZ

Therefore when the *Hafiz* has gathered the knowledge of Prophethood in his bosom, his conduct should be the conduct of the Ambiya (*Alaihimus Salaam*). The true *Hafiz* will therefore shun all evil habits, he will never visit places of evil and sin and the company he keeps will be of those who are pious. His character with his parents, Ustaads, family members, the elders, the young and with every person will be such that the life of a true Muslim and of a bearer of the Qur'an will be evident in him. He will be clothed with piety and will be adorned with

humility. His conduct will automatically reflect that he is a *different* person, not just another fellow who cannot be distinguished from others on the street. The *Hafiz* will thus respect himself – not just his physical self – but the Qur'an-al-Kareem that is in his heart. As a result he will be bestowed with great honour in this world as well as in the Hereafter.

RESPONSIBILITIES OF IMAAM

As the month of Ramadhaan approaches, the *Huffaz* will be selected to lead the people in *Taraweeh Salaah*. Thus you will be appointed as the Imaam to enable the people to perform the special *Ibadah* of *Taraweeh Salaah*. According to the *Ahadith* the Imaam enjoys a superior status among the congregation. It is reported in a *Hadith* that the Imaam who performs *Salaah* in such a manner that the congregation is pleased with him will have a mound of musk on the day of *Qiyamah* (*Tirmizi* vol.2, pg.84). Rasulullah (*Sallallahu Alaihi Wasallam*) also made *dua* for the *hidayat* (guidance) of the Imaams (*Tirmizi* vol.I, pg.51). This is indeed an honour – but more than that it is a tremendous responsibility. Rasulullah (*Sallallahu Alaihi Wasallam*) is reported to have said: “The Imaam is responsible (for the *Salaah* of the *muqtadies*) (*Haakim*).” If the Imaam performs the *Salaah* correctly, the *Salaah* of the congregation will likewise be correct. If the Imaam is negligent, he will bear the burden of the deficiency that occurred in the *Salaah* of the entire congregation due to his negligence. Furthermore the Imaam should be an Imaam in the Musjid while leading the *Salaah*, as well as conduct himself as an Imaam when out of the Musjid. This applies even though you may just be an Imaam for the *Taraweeh Salaah* only. Hence the *Hafiz* who will lead the *Taraweeh Salaah* should at all times possess, among others, the following qualities of an Imaam:

- I. He must be upright and pious

2. He must be able to recite the Qur'an correctly
3. He must know the basic *masaa'il* of Deen pertaining to *Taharah, Salaah*, etc.
4. He must be one who knows the *Sunnah* and practices upon it
5. He must not be one who openly commits sins
6. He must at all times be humble

KNOWLEDGE OF MASAA'IL

Among the qualities of the Imaam stated above is the essential quality that he should be well acquainted with the basic *masaa'il* of *Taharah, Salaah*, etc. The ghusal and wudhu must be performed properly in the sunnah manner. Neglecting to perform the ghusal and wudhu in the sunnah manner will cause a deficiency in the quality of the salaah. Thus the Imaam has to be even more careful that the sunnah procedure is carefully observed while performing ghusal and wudhu.

TARAWEEH SALAAH

Eventually that day will come when the crescent of Ramadhaan will be sighted. On that night you will have to assume your position as the Imaam of the *Taraweeh Salaah* and lead the congregation. It is extremely important to keep in mind that *Taraweeh Salaah* is also SALAAH. While the pace of reciting the Qur'an may be a little faster in *Taraweeh Salaah*, the same care must be taken in performing Taraweeh as is necessary in the daily *Fardh* (obligatory) *Salaah*.

COMMUNICATING WITH ALLAH TA'ALA

Remember that even while performing Taraweeh Salaah you are communicating with Allah Ta'ala. Ponder over the following *Hadith*: Rasulullah (*Sallallahu Alaihi Wasallam*) is reported to have said that when the *musalli*

recites the first *aayah* of *Surah Fatiha* in *Salaah*, Allah Ta'ala replies and says: "My servant has praised Me." When he recites the second *aayah* Allah Ta'ala says: "My servant has glorified Me." When he recites the third *aayah* Allah Ta'ala says: My servant has extolled My praises." When he recites the verse: "*You Alone do we worship and You Alone do we ask for assistance*," Allah Ta'ala says: "This is between Me and My servant." Finally when he completes the rest of the *Surah* wherein he beseeches Allah Ta'ala to guide him on the straight path, Allah Ta'ala declares: "This is the request of My servant - and for My servant is what he has asked" (*Mishkaat*).

TAJWEED

Hence, when the *Salaah* is a means of communication with Allah Ta'ala, it must be performed in a most dignified manner. The speed of the recitation must not be so fast that some of the words cannot be clearly heard. The recitation must be absolutely clear. The rules of *Tajweed* must be adhered to. Of utmost importance is the correct pronunciation of the letters. Often due to "high speed" recitation, the letters are not pronounced clearly. In many instances such incorrect pronunciation results in the meaning being completely changed. This is a major sin and one must therefore totally refrain from it. Remember! *Taraweeh* is *Salaah*. It is an *Ibadah*. Like in any other *Salaah*, one is communicating with Allah Ta'ala in *Taraweeh* also. Thus be particular with the speed of recitation as well as all other aspects.

NO HASTE!

Extremely important is the proper performance of *ruku*, *qaumah* (the standing posture after *ruku* before going into *sajda*), *sajda* and *jalsa* (the sitting posture between the two *sajdas*). It is **WAAJIB** to remain in ALL the above four postures AT LEAST for the duration of one *tasbeeh* .

The duration of one *tasbeeh* in this context is the time it takes to say *subhana rabbiyal azeem* once. It is *sunnatul muakkadah* to recite the *tasbeehs* of *ruku* and *sajda* at least thrice. The Imaam must recite the *tasbeehs* at least three times each in such a manner that the *muqtadies* (followers) also manage to recite the *tasbeehs* thrice. It is *makrooh* to recite the *tasbeehs* so quickly that (generally) the *muqtadies* do not manage to recite the *tasbeehs* thrice (see *Fatawa Mahmoodia* vol.2, pg.108). Keep in mind that you have not been appointed as the Imaam to break any speed records. You are not in some sort of marathon that you want to complete in record time. Do not perform the *Taraweeh* in such a manner as if you “just want to get over with it.” You are carrying on your shoulders the responsibility of the *Salaah* of the entire congregation. You can NEVER dare to be hasty or negligent. Always keep in mind the *Hadith* wherein it is stated that the *Salaah* that is not performed properly rises up in an ugly and dark shape and curses the one who performed it. It is then flung back on the face of the person like a dirty rag (*Tabrani*).

CONSIDER MUQTADIES

While refraining from being hasty, one should also consider the ease of the *muqtadies*. Therefore a moderate pace should be adopted, not such a slow pace which tires the *muqtadies*. The *rakaats* should also be approximately of even length. To recite a very lengthy portion in the first *rakaat* and just a few *aayats* in the second *rakaat* tires most *muqtadies*.

SINS

The qualities of an Imaam have already been listed. Among them is the important aspect that the Imaam must not be one who openly commits sins . Among the

common sins which are committed openly in our time is the watching of T.V. and the intermingling of the sexes. As for T.V., people all sit together engaging collectively in the *zina* of the eyes and ears. Besides this open sin rendering the *Imaamat* of such a person to be *makrooh*, with what purity of the heart can a *Hafiz* lead the *Taraweeh Salaah* when the filth of the T.V. is in his heart and mind.

Similarly, to freely intermingle with *ghair mahrams* (those with whom marriage is not perpetually *haraam*) is not permissible even if such *ghair mahrams* are closely related to one (such as sisters-in-law, cousins, etc.). This also results in *zina* of the eyes, ears, etc. The Imaam should therefore be extra careful in this regard.

BEARD

Another aspect that the *Fuqaha* (jurists) have unanimously regarded as an open sin is the shaving off of the beard or trimming it to less than the extent of one fist length. The beard is not “just a sunnat.” According to all the four Imaams of *fiqh* it is *wajib* to keep a beard to the extent of one fist length. This compulsion of keeping a beard has been derived from various *Ahadith* wherein Rasulullah (*Sallallahu Alaihi Wasallam*) has given the imperative command of lengthening the beard.

It is reported that once a fire-worshipper, who had shaven off his beard and lengthened his moustache, came to Rasulullah (*Sallallahu Alaihi Wasallam*). Upon seeing him in this condition Rasulullah (*Sallallahu Alaihi Wasallam*) said: “What is this you have done?” He replied: “This is our religion.” Rasulullah (*Sallallahu Alaihi Wasallam*) said: “IN OUR RELIGION WE ARE COMMANDED to lengthen the beard and cut the moustache” (*Hukmul Lihya Fil Islam*).

In another *Hadith* it is recorded that Rasulullah (*Sallallahu*

Alaihi Wasallam) DISLIKED looking at the emissaries that came from the court of Kisra (the Persian emperor) because they had shaven off their beards. He said to them: “Woe unto you! Who has told you to make your appearance like this?” They replied: “Our lord, the emperor Kisra ordered us to do so.” Rasulullah (*Sallallahu Alaihi Wasallam*) said: “But I have been COMMANDED by my Lord, Allah, to lengthen the beard and cut the moustache” (*Al Bidaya wan Nihaya*). Consider this narration carefully. Rasulullah (*Sallallahu Alaihi Wasallam*) DISLIKED looking at the emissaries BECAUSE they had shaven off their beards. The gravity of this matter is apparent from these *Ahadith*.

COLLECTIVE BURDEN

When this is the injunction for ordinary Muslims, it becomes even more important and significant for an Imaam. Hence due to the great stress in the *Ahadith* on having a lengthened beard, the *Fuqaha* (jurists) have stated that it is *makrooh tahrimi* to appoint such a person as the Imaam who shaves off his beard or trims it to less than one fist length. *Makrooh tahrimi* is a category that is next to *Haraam*, therefore a *makrooh tahrimi* action is also forbidden. If one who shaves his beard is nevertheless appointed as the Imaam, the *salaah* of the *muqtadies* will be *makrooh*. However, the collective burden of the deficiency in the *Salaah* of the entire congregation will be upon the Imaam and upon those who appointed him to lead the *Salaah*¹.

1. It is clear that to appoint one who shaves off his beard or trims it to less than a fist length as an Imaam is *makrooh tahrimi*. What if the person has now repented? Can he be appointed as the Imaam?

If such a person's beard has since grown to its full length, he can most certainly be appointed as the Imaam. However, if his beard has not yet grown to the required length after having shaved or trimmed it, it will nevertheless be *makrooh* to appoint him as the Imaam. (*Fataawa Mahmoodia*; v.7, p.43)

What a huge burden to carry! Can any person afford to take on such a burden? And that also in the month of Ramadhaan, the month wherein you should be earning more rewards, not extra sins? Thus, dear *Hafiz*, never shave off your beard or trim it to less than the extent of one fist.

PANTS BELOW THE ANKLES

Likewise it is also *makrooh tahrimi* to wear one's pants below the ankles at any time, whether in *Salaah* or outside it. The *Salaah* that is performed by a person whose pants are below his ankles is *makrooh*. In numerous *Ahadith* Rasulullah (*Sallallahu Alaihi Wasallam*) has warned against wearing the pants below the ankles. It is reported from Abu Hurairah (*R.A.*) that Rasulullah (*Sallallahu Alaihi Wasallam*) said: "Whatever is below the ankles from the *izaar* (pants or any garment which covers the bottom half of the body), that (portion of the leg which is covered below the ankle) is in the fire" (*Sahih Bukhari*). In another narration it is reported that Rasulullah (*Sallallahu Alaihi Wasallam*) said: "Beware of lowering your *izaar* below your ankles, for verily that is due to pride. And Allah Ta'ala does not love pride" (*Abu Dawood*). Therefore, dear *Hafiz*, totally refrain from this as well at all times, especially while in *Salaah*.

GIFTS

Upon the completion of the Qur'an in *Taraweeh Salaah* many *Huffaz* are presented with gifts. If a person makes it a condition that he will only perform *Taraweeh* if he is given some gift upon completion, such a condition will not be permissible. The *thawaab* of performing the *Salaah* is totally lost. But what if no formal condition was made? In this regard the *Fuqaha* have stated the following principle: "*al ma'roof kal mashroot*," which simply means that something that is customary will be considered to be a condition. Hence since it is a common practice in many

places that the *Huffaz* are given money, etc., upon the completion of the Qur'an, such "gifts" will be regarded as remuneration for performing *Taraweeh*. Therefore it will not be permissible to accept such "gifts." All the *thawaab* (reward) for performing the *Salaah* will be lost in this case as well if such a "gift" is accepted. The *Hafiz* should therefore respectfully decline such "gifts." Rather, he should make it known from the moment that he accepts to perform the *Taraweeh* that he will not accept any gifts upon completion. Thus the trustees will be aware of this in advance and any possible embarrassing situation will be averted. Do not ruin your *thawaab* for a few coppers. Remember that what is in store for you in the *Aakhirah* is more valuable than the entire world and what it contains.

CONCLUSION

Finally, dear *Hafiz*, always keep in mind the elevated status and position that Allah Ta'ala has granted you. Never forget that you are a member of Allah Ta'ala's "family." Hence let the radiance of the Qur'an shine forth from your every action and remain eligible for the great rewards that Allah Ta'ala has promised a true *Hafiz*. Furthermore, when you are appointed as the Imaam to lead the *Taraweeh Salaah*, keep in mind all that has been mentioned above. Also carefully study the *masaa'il* of *Taraweeh* which have been added here for your benefit.

May Allah Ta'ala keep you steadfast and grant you the best of both the worlds. May He enable you to remain steadfast upon the injunctions of the Qur'an. May He raise you on the day of *Qiyamah* with Rasulullah (*Sallallahu Alaihi Wasallam*) and accept the intercession of the Qur'an on your behalf. Aameen.

Was Salaam

TARAWEEH

MISCELLANEOUS MASAAIL

1. It is *Sunnatul Muakkadah* to perform 20 *Rakaats* of *Taraweeh* with *Jama'ah*. If the entire community omits performing *Taraweeh* with *Jama'ah*, all will be sinful for this omission. If the *taraweeh* is performed with the congregation at home the virtue of the *Taraweeh Salaah* will be obtained. However the additional reward of the *Salaah* being multiplied 27 times which is obtained by joining the congregation of the *Musjid* will not be obtained.

2. For the purposes of *Taraweeh* one made the intention of performing "the *Salaah* of the nights of *Ramadh*aan," or "*Taraweeh*," or merely the intention of performing the "*Sunnah*," or the intention of "following the *Imaam*," all these intentions will be valid and the *Taraweeh* will be fulfilled. Merely intending to perform *Salaah* or making the intention of *nafl* *Salaah* will not suffice for *Taraweeh*.

3. If after the *Taraweeh* it was discovered that the *Esha Salaah* was null and void due to the *Imaam* having left out a fundamental aspect of *Salaah*, or having forgotten to make *wudhu*, etc., the *Esha* as well as the *Taraweeh* must be repeated.

4. The *Imaam* should recite *Bismillah* aloud, in the same tone that he is reciting the rest of the *Qur'an*, at least once in *Taraweeh*. This could be done at the beginning of any *surah*.

5. During the recitation in *Taraweeh* some *aayats* were missed. The error was only realised after having recited some *aayats* after the missed *aayats*. The missed *aayats* must now be recited. In this case it will be preferable to repeat the recitation of those *aayats* that were already recited after reciting the missed *aayats*.

6. After the *Imaam* made *salaam*, the *muqtadies* differed in whether the *Imaam* had performed two *rakaats* or three *rakaats*. In such a situation the view of the *Imaam* will be given preference.

7. It is most virtuous to perform the *sajda tilaawat* immediately after reciting the *aayat* of *sajda*. If one recites more than three *aayats* and did not as yet perform the *sajda*, the time for that *sajda tilaawat* has elapsed. Now it cannot be fulfilled in *Salaah* nor outside *Salaah*. The only recourse is *tauba* and *istighfaar* (repentance).

8. The Imaam performed *sajda tilaawat* after having recited an *aayah* of *sajda* which appears at the end of the *surah*. After rising from the *sajda tilaawat* he should not proceed immediately into *ruku* (due to having completed the *sura*). He should first recite at least three *aayats* before going into *ruku*.

9. If *Taraweeh* had already been performed in a Musjid with *Jama'ah*, on the same night another *Taraweeh Salaah* may not be performed with *Jama'ah* in the same Musjid. It could nevertheless be performed individually. (*Bahr*)

10. It is permissible to perform the *Esha* behind one Imaam and the *Taraweeh* and *witr* behind another Imaam. (*Kabiri*)

11. It is not permissible to appoint a boy who is not yet *baaligh* (i.e. he has not reached puberty) to lead the *Taraweeh Salaah*. However if all those who are following him are also not *baaligh*, it will be permissible. (*Kabiri, Khaniya*)

12. If the Imaam of one's Musjid does not recite the *Qur'an* correctly, it is permissible to go to another Musjid to fulfil the *Taraweeh Salaah*. (*Alamghiri*)

13. It is *makrooh tahrimi* to appoint a person to perform *Taraweeh Salaah* for a fixed salary. (*Alamghiri*)

14. A person has already performed his *Taraweeh Salaah* either as an Imaam or as a follower. He now cannot lead another congregation in *Salaah* elsewhere on the same night. However, if he joins another *jamaat* of *Taraweeh* elsewhere as a follower with the intention of performing *nafil*, it is permissible. (*Kabiri*)

15. After every four rakaats it is *mustahab* to remain sitting for the duration of time that it took to perform the four *rakaats*. The same applies after the last four *rakaats*. However, if the followers find this brief rest between every four rakaats onerous and tiring, it may be left out. (*Aalmaghiri*).

16. During the “rest” after every four rakaats there are no specific duas to be recited. One is at liberty to either recite *tasbeehs*, or recite the Qur’an, or perform *nafl*, etc.

The following *dua* has also been narrated:

ÔÊÎÇă Đí Çăăăăă æÇăăăăăæÊ ÔÊÎÇă Đí ÇăÚÔÊ
æÇăÚÔăÊ æÇăĤÎÑÊ æÇăĤÊÑÎÇĂ æÇăÎÊÑăÊ
ÔÊÎÇă Çăăăăă ÇăÎí ÇăĐí áÇ íăăÊ ÔÊăÍ ĤİăÓ
ÑÊ ÇăăăăăæÊ æÇăÑăÍ áÇ Çăă ÇăÇ Çăăăă
ăÔÊÛŸÑ Çăăăăă äÓăăăă ÇăÎăÊ (ăăÚăĐÊăăăăă
Çăăăăă (ÔÇăí

17. It is best to perform the Taraweeh in units of two *rakaats* each. To perform it in units of four *rakaats* (with *salaam* only being made after the fourth *rakaat*) is also permissible. To perform eight *rakaats* all together with *salaam* only after the eighth *rakaat* is also permissible (though the virtue of resting briefly after four *rakaats* will not be attained). To perform more than eight *rakaats* with one *salaam* is *makrooh*.

18. A person reached the Musjid while the Taraweeh had already commenced. In this case he should first perform his *fardh* of *Esha* and the *sunatul muakkadah* and then join the Taraweeh *Salaah*. The Taraweeh that was missed must be fulfilled after the *witr* *salaah* or during the “rest” after four *rakaats* if this is possible. The *jamaat* of Taraweeh and *witr* should not be omitted to complete the missed *rakaats*.

19. The Imaam is performing the second or third *shaf’ah* (unit of two *rakaats*). A person joined the Imaam with the intention of performing the first *shaf’ah*. His *Salaah* is valid in this case.

20. If the *Taraweeh* was not performed for whatever reason

until the time of Esha expired, there is no *qaza* for it - neither with *Jamaat* nor individually. If a person does perform “*qaza*” for it, it will not be “*qaza*” but rather it will be *nafil*. (Bahr)

21. The Imaam did **NOT** make *qa’dah* upon two *rakaats*. He only made *qa’dah* after the fourth *rakaat*. In this case only the second two *rakaats* will be considered as *Taraweeh*. (Kabiri).

22. If after the *witr* was performed it was realized that, for example, two *rakaats* of *Taraweeh* were not performed (only 18 *rakaats* were performed), the two *rakaats* that were left out must be performed with *Jama’ah* after *witr*.

23. Upon completion of the *Taraweeh Salaah* it was realized that only 19 *rakaats* in total were performed. Somewhere during the course of the *Taraweeh* only one *rakaat* instead of two was performed. Hence now another two *rakaats* should be performed to make up for the deficiency. The rest of the *Taraweeh* is in order. (Kabiri)

24. When the *shaf’ah* that was nullified (due to any reason) is repeated, the portion of the Qur’an that was recited therein must also be repeated so that the *khatam* is completed. (Khaniya)

25. After the Imaam made the salaam the *muqtadies* differed as to whether only one *rakaat* was performed or two. In this case whatever the Imaam is certain about will be accepted as final.

26. If the Imaam and all the *muqtadies* are in doubt as to whether eighteen *rakaats* *Taraweeh* were performed or twenty, another two *rakaats* must be performed by everybody individually. (Kabiri)

27. If all the *muqtadies* are in doubt but the Imaam is certain about a specific number of *rakaats*, he must act according to his certainty. He should not pay any attention to the doubt of the *muqtadies*. (Kabiri)

28. If some *muqtadies* are of the view that only eighteen *rakaats* were completed while others believe that twenty

rakaats were performed, the number of *rakaats* that the Imaam is certain about will be acted upon. (Kabiri)

29. If a person fulfils the *Taraweeh Salaah* while sitting without a valid excuse, the *Salaah* will still be valid. However, he will only obtain half the reward. (Alamghiri)

30. It is *makrooh* to idly sit and wait for the Imaam to go into *ruku* before joining him. This resembles the manner of the hypocrites. (Kabiri)

31. If sleep overpowers a person, he should first rest and then fulfil the *Taraweeh Salaah*. (Shaami)

32. To keep counting the number of *rakaats* that have been completed is *makrooh*. This is a sign of one being bored. (Khaniya)

33. It is preferable that the major portion of the night be spent in *Taraweeh*.

34. It is preferable to complete the Qur'an on the twenty seventh night. (Bahr)

35. A person joined the Imaam when the Imaam had already commenced the *Qiraat*. In this case he (the *muqtadie*) must not recite the *thana*. (Kabiri)

36. A *masbooq* (one who missed one or more *rakaats* with the Imaam) erroneously made the salaam with the Imaam without having yet completed his missed *rakaats*. If he made the salaam before the Imaam uttered the word 'As Salaam,' no *sajdah sahw* is necessary after completing the missed *rakaats*. If he made the salaam after the Imaam had uttered just the word 'As Salaam,' he must perform *sajda sahw* after completing his missed *rakaats*. (Muheet)

37. It is most virtuous to perform the *sajda tilawat* immediately after reciting the *ayaat* of *sajda*. The *sajda tilawat* will also be fulfilled if, after reciting the *ayaat* of *sajdah*, the Imaam immediately completed the *rakaat* and went into *ruku* with the intention of fulfilling *sajda tilawat* together with the *ruku*. In this case if no intention was made to fulfil the *sajda tilawat* when going into *ruku*, the *sajda tilawat* will automatically be fulfilled together with the

sajdah of the *Salaah*. All the above aspects only apply if, after reciting the *aayat* of *sajdah* the Imaam did not recite more than three *aayats*. If he recited more than three *aayats* and did not as yet go into *ruku* or *sajdah*, the time for that *sajdah tilawat* has elapsed. Now it cannot be fulfilled in *Salaah* nor outside *Salaah*. The only recourse is *tauba* and *istighfaar*.

[While to act according to the above *mas'ala* (i.e. to make the *sajda tilawat* in *ruku* or together with the *sajda of salaah*) is permissible, one should not unnecessarily put the *muqtadies* into confusion.]

38. *Sajdah tilawat* is *waajib* on the reciter and on the one who hears the recitation.

39. In *Surah Haj* only the first *sajdah* is *waajib*, not the second. (*Muheet*)

40. The Imaam recited an *aayat* of *sajdah* and performed the *sajda*. A person (who had not yet joined the *Salaah*) heard the recitation of the *aayat* of *sajda*. If he now joins the Imaam in the same *rakaat* after the Imaam had performed the *sajda tilawat*, the *sajda tilawat* of this *muqtadie* is also fulfilled. If the *muqtadie* missed the *rakaat* in which the *sajda tilawat* was made, he must make the *sajda tilawat* out of *Salaah* for the recitation that he heard .

(All the above *masaail* have been taken from *Fatawa Mahmoodia*, vol. 2)

41. The Imaam DID NOT SIT after two *rakaats*. Rather, he proceeded to perform the third and fourth *rakaats* and only made *salaam* at the end of the fourth *rakaat*. In this case if he made *sajda sahw* after the fourth *rakaat*, only the SECOND TWO RAKAATS will be regarded as *Taraweeh*. Whatever portion of the Qur'an that was recited in the FIRST two *rakaats* must be repeated. (Footnotes of *Imdadul Fatawa* vol. I, pg. 497)

42. The Imaam errs in his recitation during **Taraweeh Salaah**. The *Saami'* (the *Hafiz* that is appointed to correct the recitation of the Imaam if he errs) corrects him. In order to listen carefully to the correction of the *Saami'* the Imaam

may remain silent for the duration that the *Saami'* takes to correct him. In this case no *sajda sahw* is necessary (*Fatawa Rahimiya* vol.4, pg.393).

43. If a *Saami'* has been appointed, only he should correct any error in the recitation of the Imaam. Others should not be hasty to correct the Imaam. This results in confusion. However, if the *Saami'* did not manage to correct the Imaam, it is necessary upon whoever is able to correct the Imaam to do so irrespective of which row he may be standing in. If he refrains from correcting the Imaam despite having the ability to do so, he will be sinful (*Fatawa Rahimiya* vol.3, pg.84).

44. To announce that *sajda tilaawat* will be performed in a certain *rakaat* is not established in the *sunnah*. Such an announcement never existed in the time of the *Sahaaba* (*R.A.*), *Tabi'een* or those after them. The *Fuqaha* have also not mentioned any such practice. There is therefore no basis for this announcement. However, if some *muqtadies* are following the Imaam from a different level of the Musjid from where the actions of the Imaam and those with him cannot be seen, and there is a strong possibility that these *muqtadies* (on another level of the Musjid) will fall into error and go into *ruku* instead of *Sajda*, it will be permissible to make the announcement. It must be noted though that this ruling does not apply to all places (it only applies where genuine necessity exists) (*Fatawa Rahimiya* vol.4, pg.245-summary of *fatwa*).

45. If a *Hafiz* performs *Taraweeh Salaah* with *Jama'ah* at home, it is permissible provided that the *Jama'ah* in the Musjid also continues. Nevertheless, the *Esha Salaah* must always be performed in the Musjid

46. In the third *rakaat* of the *witr salaah* the Imaam forgot to recite the *qunoot* and went into *ruku* immediately after reciting the *surah*. If he remembers in *ruku* that he missed out the *qunoot*, he should now not return to the *qiyaam* posture to recite the *qunoot*. Instead he should continue with his *Salaah* and perform *sajda sahw* at the end (*Fatawa Mahmoodia* - vol.2, pg. 183).

*O our Rabb! Accept from us (our feeble efforts).
Verily you are All Hearing, All Knowing. And forgive us. Verily you are*